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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

BIBLE CLASSES IN COLLEGE.

The increasing interest which is manifested in the instruction of children and youth in the Holy Scriptures, cannot fail to be highly gratifying to all who rely with implicit confidence on them as the Word of God, and as furnishing the only sure guide to fallen man.

Long experience has sufficiently demonstrated that something is necessary, besides merely placing a Bible within the reach of a youth. Unless he be instructed, and have his attention directed to essential points, though he may peruse a portion of its sacred pages every day, he will at last be lamentably ignorant of the doctrines it contains, and the duties it enjoins.

But the recent formation of Bible Classes in so many of our parishes, furnishes good ground for the anticipation of better things. It clearly evinces that the Christian public is waking to the importance of accompanying a perusal of God's Word with doctrinal and practical instruction.

Regarding the subject in this light myself, it is with peculiar pleasure that I understand classes of such a character have been recently formed in Amherst College, and it is a subject which claims the attention of all our colleges. If we consider the good which would result, only in relation to the individuals themselves, it must be highly gratifying to see such large collections of youth investigating those great principles which are so nearly allied to their temporal and eternal welfare.

But the calculation should not stop here. Upon them are fixed the hopes of the church and state. They are destined to exert a powerful influence in forming character. How doubly important then, that they be well instructed in the rules of conduct, which only can secure the happiness and prosperity of individuals and communities.

I am far from wishing to have our colleges converted into schools of theology; nor is there any need, in forming Bible Classes, of disconcerting, in the least, the present arrangement. Let the several classes meet with an officer of college once a week; and that there may be no interruption in the customary recitations, perhaps a suitable time would be some convenient hour upon the Sabbath. Let the instruction be such as is adapted to students of a college. The interval between the recitations would furnish ample time to investigate any portion of Scripture, which might be selected for consideration. And judging from the instance which has been mentioned, I am fully persuaded that no compulsory measures would be requisite to collect together a large proportion of the students.

The good which would result from a weekly examination of a portion of the Holy Scriptures, with an able instructor, during a College course, would far more than compensate for any little inconvenience which might be experienced. And I have no hesitation in saying that all colleges, after making the experiment, would concur with me.

For the Boston Recorder and Telegraph.

FASHION.

Between gross immorality, and a pure and upright Christian walk and conversation, there are numerous customs and habits in the world, which are a great source of trial to the humble and pious. To many of these, will more particularly apply the command, *abstain from all appearance of evil*. Among these, are absurd and extravagant fashions in dress, with many of the amusements and accomplishments of the gay and polite world. Under the article of dress, may be reckoned, all those fashions which keep the body in a state of constraint, or expose it to the inclemency of the seasons, or offend against decency, or are burdensome on account of their expense. Jewels, earrings, and all other things which have no real use, but are employed for the gratification of vanity, belong to this class. The principal amusements are, cards and other games of chance, lotteries, horse-racing, balls and dancing, assemblies, and theatrical representations. To these, many would add, the custom of spending hours after dinner over wine, the drinking of toasts, and the habitual use of brandy and tobacco. Most of these things are generally acknowledged by the serious, to be evil; and when carried to the extreme, very great evils, and such as are incompatible with the meek and holy life of a Christian. But where is the remedy? Who can work a reform? Can an amiable woman be singular, and refuse to dress like the rest of her friends and companions? Can a parent keep his children from a dancing assembly, which is attended by all the most promising youth of the town? Questions of this kind are endless. I believe, the point has been thoroughly settled, that *church discipline is generally worse than useless*, upon most of these points; and even in the case of a spirit which, in the end, does more harm than good. What is the reason of this, and where does the difficulty lie? Upon a moment's reflection, I apprehend, much of the perplexity will be found to arise from the very nature of the case. The question only concerns things of rather doubtful propriety and not flagrant breaches of morality. With many if not most of the subjects, it is their liability to abuse, and the almost absolute certainty of their abuse, which constitutes the danger and the evil. And though it might be possible, that most of them could be indulged with innocence, in a moderate degree, yet their general tendency to injure the body and soul is such, that a tender conscience will touch not, taste not, handle not.

Having thought much upon the subject, the following is the outline of my speculations. Manners, customs, and habits, can rarely be changed by positive laws, much less by penal laws. They can be radically reformed only by other manners, other habits, and other customs. Then comes the question, how shall they be introduced? I answer, like every other reform in a free country as ours; let them arise from the people themselves—in the present instance, from the members of our churches, and serious persons of every description. This can be effected in the same way, that almost every great work, at the present day, is performed in the Christian community, by individuals forming associations, for the express purpose. As the female members of our churches have ever been among the most forward in works of benevolence and charity, I would propose, it should begin with them. Let

them form societies, in all our large towns, for the regulation of fashion and taste upon Christian principles. Something, though very trifling, of this kind is already done, in those associations which meet for charitable purposes, by their allowing their refreshments and entertainment not to exceed a given expense, and their exclusion of particular luxuries. The disease of ardent spirit, and the limiting the quantity of wine upon some public occasions, of late, is of the same kind.

Societies of the kind recommended, in order to produce a permanent good effect, must be conducted upon Christian principles, and upon the true spirit of Christian liberty. The association must be perfectly voluntary, and however strictly the members may bind themselves, they must still preserve their charity to the members of their churches, who do not see fit to send them. The body of professors is so large, that if societies of this kind were only once properly started, and judiciously regulated, they might soon become so numerous, as to embrace a large proportion of the Christian public. They might easily give a tone to the general sentiment concerning the objects of their institution; and instead of being singular, because they deviated from the fashions and amusements of the world, the public at large would have many of their opinions and practices corrected insensibly by them.

I have thought it my duty, to make these remarks and suggestions, to the Christian community. In this age of charity, benevolence, and improvement, I have long wondered, that there have not been instituted societies for correcting such evils, as are not easily remediable, in the common course of ecclesiastical discipline. Should this essay appear to attract that attention, which I humbly conceive, its subjects merit, I shall probably further develop my plan, in some future communications. This is intended as only a preface. Happy shall I be, if it calls other and abler pens into the discussion. LUTHER.

RELIGIOUS INTELLIGENCE.

For the Boston Recorder and Telegraph.

RUSSIA.—(Continued.)

In somewhat more than a year after Linde's arrival at Odessa, a part of his beloved German brethren from Bavaria followed him, and more were expected. He therefore left Odessa in the month of June, 1822, and went into Moldavia, where he had selected a tract of land answerable to his wishes. Here he settled with his flock, and built a very fine village of about one hundred houses. Though blessed with rich spiritual pastures, they had to struggle with every kind of temporal hardships. The summer of 1822 was uncommonly hot, and they had not been able to provide for themselves when a severe winter broke in upon them. This winter of 1822-3 was so cold, that thousands of cattle froze to death even in the southern provinces of Russia. These poor Christians at Sarata, as they called their village, lost their little all of earthly possessions. Having no money whatever, want of food compelled them to kill their cattle, and the intense cold to burn their farming tools, and the might warm their limbs. Many were called to rest from their trials by diseases originating in the want of proper food, and the extraordinary frosts against which nothing could sufficiently protect them. The faithful children of God, however, found his promises true and precious in the midst of their tribulations and indulged neither murmur nor despair, but received all their sufferings as coming from the hand of a just and benevolent God. "We are exposed to every kind of hardships," so Linde says in a letter to our informant, "in the wilderness which we are cultivating; we are poor, very poor as to the body, but the Lord blesses our souls with spiritual good, & he will carry us safely through water and fire."

Some money being sent by the brethren in St. Petersburg for their relief, which was intrusted to our informant to be brought out to them at Sarata, he says that there was neither hay nor straw, nor plough to be found in the place. Every thing was consumed—and as to the promises of the Emperor, he was either unwilling or unable to fulfil them, for he was well aware of their situation.

Sarata is surrounded by twelve other German villages (in Moldavia). The inhabitants had many years been noted for their immorality.—Drunkenness, swearing, idleness and even theft were not uncommon among them. Their souls had become a moral waste by long neglect, as they had only two Protestant ministers, one of whom was to all intents and purposes a man void of understanding and without the fear of God. They were sunk into a state of moral degradation, which was indeed miserable beyond description. But not long had Linde commenced preaching, when they collected regularly at Sarata to attend public worship. Many regarded 24 miles as not too great a distance to come, that they might hear at least once a fortnight, the sweet sound of the Gospel trumpet. At Whitsunday ("Pentecost," 1823, our informant spent a few days at Sarata, and witnessed scenes which never can be forgotten. The place was crowded with visitors from the neighboring villages. With the first stroke of the bell all flocked to the chapel, and each one seemed emulous of being the first. Countless tears of repentance, of love and of gratitude flowed from every eye. The people seemed to be as happy, as if all the treasures of the world had been given them; and most assuredly they were vastly happier in spirit, though as to the body they scarcely had wherewithal to clothe themselves. Linde distributed as many Bibles, New Testaments, and Tracts among them as he could; and the preached and written word of God proved efficacious in an eminent degree, not only in the reformation of morals which took place generally, but also, it is confidently hoped, to the genuine conversion of multitudes from sin unto holiness, and from the power of Satan unto God. It was beyond description delightful to see Protestants and Roman Catholics unite in Christian love, and sit down together as brethren of one family at the table of their common Lord and Saviour, where Linde presented them the emblems of his dying love.

It was not the design of God, however, that these halcyon days should long continue. On the 29th Dec. 1823, Linde received order from the Emperor immediately to quit his dominions. An officer was appointed to convey him and his family over the frontier, and four hundred dollars allowed for his journey. Linde went straightway to Berlin in Prussia, where he was cordially received by Christian friends. He preached among them a few weeks, and publicly attached himself to the Protestant church. He shortly had a call to become second pastor in Ebberfeld

in the Dutchy of Berg, and about twenty miles from Dusseldorf on the Rhine; which call he accepted, and has also taken the superintendence of a small Missionary Institution which the friends of the God of missions have founded in that place. Gossner, his successor in the ministry at the Catholic church in St. Petersburg, was banished in a similar manner very soon after Linde's departure from Russia. This accomplished writer and energetic preacher is now residing at Leipzig in Saxony; he writes there two sermons every week, which are sent to St. Petersburg, and read in the private meetings of his now bereaved and mourning people. These sermons, though read by another, are yet always acceptable, and even often attended with a blessing through the power of the Holy Spirit. So that the work of grace, it is humbly believed, has not wholly subsided in that great and luxurious city.

The brethren at Sarata received, after Linde's removal, repeated assurances from government, that they should be left unmolested in the free exercise of their religious faith. As a considerable part of them, however, still nominally belonged to the Roman Catholic party, having never publicly connected themselves with the Protestant church, the Catholic Bishop of Kaminitz, in Poland, sent a monk to preserve them from apostasy, and confirm their allegiance to the Pope. But as no body would give ear to his exhortations, he was obliged to return again after a few days. Thus did matters stand at Sarata about the end of last January. Letters since received from Odessa, by our friend who gives us this information, contains later intelligence, from which we beg leave to extract the following: "The brethren in Sarata have been visited by another monk of Kaminitz, who does not seem willing to return as soon as the former did. He has established himself in one of their houses, and erected an altar before which he celebrates the mass every day; but, praised be God, there is nobody that would join him; no one would now be a Roman Catholic. He could not even find a boy, who would be persuaded to ring the bell during the mass. The Bishop has written a letter to the people, in which he declares that Linde is a deceiver, because he has administered the Lord's supper with bread and wine, and violated his oath as a Catholic priest by having married and turned Protestant. But nobody cares about the letter. They now expect a Protestant clergyman speedily to come, who is said to be a pious and excellent man."

In many other parts of South Russia, the work of God is carried on by several evangelical missionaries, who have gone forth from the Missionary Institution at Basle in Switzerland. The Superintendent of South Russia, Mr. Bottiger, who resides at Odessa, is also a very active servant in the cause of God, and does a great deal of good. And now we may ask, where are the fruits of these revivals? What is the result of these memorable events, which are but very imperfectly related in this short account? When we look within ourselves, we certainly have no reason to boast, for we had no share in bringing them to pass; & have not even beheld them with our bodily eyes. But though they happened in a far distant land, and though we have not seen them yet believing we rejoice; when we look at the mighty work of Divine grace which is going forward in the earth, we exult and glory in the name of our God, for the Lord of Hosts is with us, the God of Jacob is our refuge;—and we know that all these things must come to pass, but the end is not yet; for we are assured that we live comparatively in a day of small things; and that those who are to follow Jesus in the way, after we are dead, shall see still greater things than these. Even if we look only at the reformation of morals which the preaching of the gospel has effected in these regions, we have abundant cause of gratitude. Many drunkards, swearers, and other openly vicious men, have forsaken their former ways. Before these revivals, drinking, dancing, and riot marked the public feasts, such as Easter, Whitsunday, Christmas, and particularly days of thanksgiving; but as soon as religion became a matter of importance and serious inquiry among the people, these evils generally subsided, and decreased in exact proportion to the advances which the power of the true gospel exerted on their minds and hearts. In the year 1825 none of these boisterous and sinful pleasures were indulged by the Germans around Odessa, during their holy days; but these were spent by Christians in attending public worship and in prayer and praise at home, while the more indifferently passed the time in at least a serious and becoming manner.

From our Christian brother's remarks with regard to the character of the late Emperor, we are inclined in charity to attribute the severe measures against Christian efforts which characterized the closing scenes of his reign, more to the invidious plans of his ministers, than to the actual enmity of his own heart. And, praised be God, we can point out some European sovereigns of the present as well as the past day, who seem to delight in his ways. From these encouraging facts, Christians here and every where must derive increased fervor, in beseeching the Lord to favor his church still more, that her glory may speedily be shed over all the kingdoms of Europe, and kings come by overturn, and overturn, and overturn, until he come whose right alone it is to sanctify and redeem the nations, and reign over all the earth.

For the Boston Recorder and Telegraph.

REVIVAL AT LYNDENBOROUGH, N. H.

My ordination took place the last of October, 1811. In the first year of my ministry there were added to the church, 53 persons; in 1813, 15; 1814, 5; 1815, 5; 1816, 19; 1817, 24; 1818, 24; 1819, 5; 1820, 23; 1821, 5; 1822, 11; 1823, 11; 1824, 2; 1825, 0. From this brief statement it will be seen, that the Lord has been pleased to favour us with partial seasons of revival, in years which are past by. But there has been no season in which he has manifested the exceeding riches of his grace, as in the present year. There has been no season, since my connection with this people, in which there seemed such a death-like stupor, and inattention to the means of grace, as in the summer and fall of 1825, and following winter. Iniquity abounded, and the love of many literally waxed cold.—In the North part of the town the ministers in the adjacent societies had associated, for ten or twelve years past, in maintaining semi-monthly lectures, accommodating some in their different parishes. But in this season of stupor, so few attended that there were serious thoughts of suspending them. A Sunday evening prayer meeting, which had been maintained for a number of years, in that part of the

town, by a few of the brethren of the church, had become very formal, and seemed ineffectual in producing any benefit.—The intermission prayer meeting in this season, especially the past winter, had diminished in numbers, till, in repeated instances, there were only two or three. Public worship on the Sabbath was very thinly attended, and preparatory lectures seemed to be forgotten by many, even of the professors of religion.—In this state of things, the few, who loved the cause of Christ and the souls of men, felt an unusual degree of despondency. The help of man failed; and some began to calculate, how long it might probably be, before the Sabbath, and the house of God, and all other means of grace would be wholly disregarded in this place. But there were some who still hoped for better things, and determined to make the present state of irreligion and the alarming prospect before us, a subject of conversation and special prayer. In the past winter, social visits, which before had been scenes of worldly conversation and vanity, were, in a number of instances, turned into meetings for religious conversation, and closed with prayer.—Christians, at this time however, prayed, it would seem, not so much because they expected the Lord would soon appear for their help, as because they knew their need of such a blessing. This was continued for some weeks before any person was known to be under conviction of sin, or more than ordinary concern for his salvation. Conference meetings had been suspended for a considerable time, and the few who sighed in view of the wide spread desolation, seemed almost ready to give up all for lost.

But the time of deliverance, though unseen by us, drew near. Upon a Sabbath in the last of February, one person came to the Pastor and requested that a conference might be appointed in the North part of the town, observing that one of his sons appeared to be oppressed with a sense of his sins. This young gentleman had recently returned from visiting his friends in Vermont, where under the preaching of a Missionary, an arrow of conviction was fastened upon his heart. This conference was unusually solemn. Another was attended in the same place the next week, attended with manifestly still deeper feeling. A church conference about this time was called, and an address to the church listened to with unusual solemnity. The conferences in the North part of the town, were attended manifestly, by the presence and power of the Spirit of God. The numbers attending, and their solemnity and feeling increased, I think I may say, at each succeeding meeting, for at least 9 or 10 weeks. New instances of conviction of sin, and of hopeful conversion soon became frequent. In other parts of the town, conferences were attended with more than ordinary feeling, and some cases of deep impression appeared; but no general excitement, until the last of April. A few individuals, before this, had obtained a hope; but now the work of divine power and grace was very conspicuous in the middle and western part of the town. There were very few families in which there was not some, who seemed either deeply impressed, or rejoicing in hope of salvation.—In the middle of the town, a very conspicuous manner displayed the power of his grace, there was only here and there an individual, among the impenitent, who did not for a time, manifest a very deep sense of his awful condition out of the ark of safety. And I think that for two months, from the last of April, there were more hopeful conversions than there were days.

The Spirit of the Lord seemed to come down like a mighty wind, prostrating all before it.—Every opposing spirit seemed for a time, to give place to the manifest power of the Spirit of Jehovah. Such a season had never been witnessed in this place from its first settlement to the present time. The work has been glorious and powerful, over much the largest part of the town; yet there are some sections where but very few cases of hopeful conversion have occurred. Others seemed for a time under conviction; but appear to have succeeded in wearing off their feelings. There are even yet hopeful appearances. Some among the impenitent appear solemn; meetings are generally well attended; and Christians still, in some good degree, appear to feel their dependence, & manifest their trust in God. The subjects of this work are between the ages of about ten and sixty. None older than about sixty have been known to submit themselves to God.

In this work, God has been pleased very manifestly, to honour his own institutions. Though some have been arrested and brought in, who were the open despisers of his word, his people, and his Sabbaths; and who seemed the farthest from righteousness; yet almost all had been accustomed to attend on the outward means of grace. Those parts of the town, where people have uniformly attended religious worship, have been the parts most signally blessed; while those sections which have most neglected it, have been generally left to take their own chosen course.

The whole number of hopeful subjects, taking in some who before entertained a languishing hope, is about 150, of whom 107 have publicly professed Christ before men; and it is thought they generally give very encouraging evidence of a real change of heart. In this town there are less than twelve hundred souls; and more than three hundred professors of religion in this church, besides a few connected with Baptist churches in adjoining towns.

Some features of this work render it peculiarly animating and comforting to the friends of Zion. Particularly, that the Lord has been pleased to bring into his visible kingdom, in this season, the most respectable and influential characters, both male and female, who were not before professors of religion. And some whose influence had before been openly hostile to the cause of godliness. Also in the number of heads of families. Husbands and wives, in a number of instances, have had their attention arrested, about the same time, and also set at liberty within a few days, and sometimes within a few hours of each other. Fifteen cases are reckoned, where both the husband and wife have become the hopeful subjects of the renewing grace of God. In a number of other cases, one has been taken and the other left; and in others, where one was hopelessly pious before, the other has become so now. And in some cases all the adults in a family have hopelessly experienced religion. In the choir of singers, the difference between the present and the past is greater, than in any other part of the congregation. Formerly, the visible levity & vanity of many often pained the hearts of the pious. But now, all the females, who ordinarily occupy the seats, have become hopelessly the subjects of grace; and many of the males are of the same character. In a number of instances Uni-

versalism, and deism itself has been renounced, and its advocates brought into the liberty of the children of God.

There are some cases of peculiar interest. Of the number which might be mentioned I will state only two. One is that of a public character, a gentleman respected in his profession, but formerly hostile to the doctrine of grace. He had seen the progress of the revival for some time, and came to the cold conclusion, not to oppose it, but let it pass on, not apprehending that he was in any danger of falling under its influence. Soon, however, his wife became deeply impressed; but endeavoured to keep her feelings to herself, and supposed she had. But, it appears he had discovered it, to his small uneasiness. He said nothing, for several days, however, hoping it might subside. But, returning home, one Saturday evening, he found her sitting, with some of their friends from abroad, disconsolate and bathed in tears. Suspecting the cause, and thinking that some pious persons had been conversing with her, he remained silent a short time, his breast burdened with thoughts too horrible for utterance, and too intolerable to be retained. At length he declared that he would not have things so in his house. This manifestly aimed at the partner of his bosom, who had been accustomed to hear only the expression of kindness from his lips, was insupportable to her.—He soon asked her what they had been saying to her; she told him; and he replied in passionate and profane language. These expressions almost overwhelmed her, and for a time she seemed nearly ready to sacrifice her soul, rather than the affections of her husband. He retired in such a state of anger towards Christians, that he could not rest; and rose in the morning in the same state of mind. But, before the close of that day, he no longer wished to be revenged upon the friends of Jesus; but to find a way to escape the displeasure of an offended God. Before the close of the evening conference, the perturbation of his soul was plainly visible, but none knew the cause. On the morning of the third day, he expressed to the Pastor, a deep sense of his *inward and lost condition*. This was the first intimation I had, that he felt any burden of sin; and I had no knowledge of what had transpired on Saturday night. He now felt deeply that he could not help "having things so in his house," and *even in his own breast*. The burden of his soul was, at times, almost intolerable. To use his own expressive language to a Christian friend, "I am so full of *Tan Paine, Voltaire and Volney* that it seems as impossible to get rid of them as to tear out the bowels of a mountain." He said, he seemed to see the flaming sword of divine vengeance, tremble over his head; and felt that it would be just, were it to fall upon him. And as he afterwards expressed himself, He desired to bless God that the depth of his depravity was not discovered at once, for it would have been insupportable. In this state of mind he continued for several days. But at length, God was pleased to discover to his trembling soul, the sufficiency of the atonement of Christ, and to enable him to cast himself upon the mercy of God in Jesus. Significantly what *Paine* had attempted to destroy. Such a change is visible in his whole conduct and conversation, that even skepticism itself is staggered.

The other case is of a little boy about ten years and a half old. In the early part of the revival he was taken sick of a disease, which in a week his physicians pronounced incurable. He was the youngest child of pious parents, and a child of many prayers; lovely and pleasant, but destitute of renewing grace. His parents now felt it their duty to let him know his situation; and the Lord followed their prayers, and pious endeavours for the good of his soul, with a blessing; he was pleased to do more abundantly than they had asked, or even thought.

His father told him his danger and asked him, if he was willing to die? His answer was, if I was prepared, I should be willing. I thought so before I was sick, and added, Oh! if I could hear a voice say to my soul, Thy sins are forgiven thee, how it would rejoice my heart. He then requested his father and others to pray for him; that his sins might all be pardoned, and that he may have an interest in Christ. He also asked his father to send for me. When I went, I asked him, what did you want of me? I want to have you pray for me. What shall I pray for? Pray for my soul. He likewise requested to be remembered in my prayers the next day, it then being Saturday.

From this time he often appeared to be engaged in prayer, and remained in this state of mind, till Tuesday about noon. Then it seemed the Lord was pleased to put a new song into his mouth. He exclaimed, "Oh, that lovely Lamb of God, that taketh away the sins of the world!" His sister asked him, (being alone with him), if he was in as much pain as usual? He said, "My pain is great but it is nothing to what Jesus bore for me." She said, "Baron, we all love you, are you willing to go and leave us all?" He said, "Yes, I know you all love me, but I hope Jesus Christ loves me better. I want you to be a Christian too. Do pray that you may have an interest in Christ." He then expressed a desire to talk with his brother and sister, who were not in the room. The two sisters and the brother mentioned here, were the only persons in this family who were not hopelessly pious before, and these since have professed religion. After this he left messages for his schoolmates. The family came into the room. He expressed his love to them all, and said, "I know that you all love me, but there is more love in heaven." He then exhorted his youngest sister about 14 years old, and prayed earnestly for her. He repeated a number of times, "O, don't forget my words, don't forget my words." He solemnly warned and exhorted his brother Benjamin; and putting his withered arms around his neck, kissed him, and prayed for him, earnestly entreating God to have mercy on his brother, that he would bring him to see his sins that he might pray, and repent of his sins and believe on Jesus. After closing his prayer, he said, still clasping his arms around his neck, "Oh, my dear brother, remember what I say, and do not forget my words." All this time he seemed to forget his pains, which were very severe. He proceeded to talk of the love of God for sinners, and the blessedness of saints in heaven. When his strength was almost spent, he prayed again for all in the house, and neighbourhood and town. His pain then increased and he said no more, excepting answering a few questions, till the next day about noon.

On Wednesday, about noon, the family being present, he remained a few moments apparently easy, and then exclaimed, with emphasis "Oh death where is thy sting? Oh grave where is thy victory." He was then asked by one of his

Of the *Stockbridge Indians*, about one hundred are still in New Stockbridge, and two hundred are at Green Bay. The sum of \$55 has been appropriated for printing catechisms and hymns in their language. The Rev. Mr. Miner, of the Presbyterian church, New Stockbridge, has bestowed some labor upon the Indians.

AMHERST COLLEGE.

We have received a pamphlet, which develops a plan for enlarging the system of instruction in this Seminary. The plan has not been fully adopted; but has been reported by the Faculty to the Trustees, and by them is published, with their unanimous and cordial approbation. The whole system, as contemplated by the Faculty, is this:

"I. Preparatory Studies," to remain as they are, including Latin and Greek as a preparation for either of the subsequent courses.

"II. The present classical and scientific four years' course," as in other colleges, for such as intend to enter professions, or all that choose.

"III. A new course, equally thorough and elevated with this, but distinguished from it by a more modern and national aspect; and by a better adaptation to the taste and future pursuits of a large class of young men, who aspire to the advantages of a liberal education." Here the modern languages, particularly the French and Spanish, will be substituted for the ancient. This course will give a greater prominence than usual to English literature; render the science of Mechanic Philosophy more familiar and attractive, and show its application, with that of Chemistry, &c. to the useful arts; treat of Natural History more at large; and teach modern History and the elements of Civil and Political Law, in a manner adapted to American citizens. Some studies will be common to this and to the usual course. But the new course is to be appropriate to young men who are designed for merchants, or scientific farmers, or any other course of life which requires an education at once literary, scientific and practical. This course is to require four years' study, and to entitle the student to a diploma.

"IV. A department devoted to the science and art of teaching; but more especially at first, to the education of School-masters." This department is to be closed by the bestowment of a certificate instead of a diploma.

"V. A department of theoretical and practical Mechanics."

The Trustees sanction the report of the Faculty so far as to say, they design to adopt the new course, the 3d; and to add the department of Education, the 4th, as soon as they can obtain the necessary means; the Mechanic department they deem of less consequence, but as worthy of a fair trial, whenever the funds will permit. In fine, though they would make amendments according to their limited ability, "the trustees fully cherish the hope, of one day seeing the Seminary which the Legislature has committed to their care, become worthy of the title prospectively given it in the Charter, a University."

We are glad to see this project, and we hope it is taken up in earnest. We think highly of a knowledge of the classics, in their place; but they are not necessary to a liberal education for every situation in life. Too long have our youth been educated as if designed to act in periods gone by. They have been prepared for any age but the nineteenth century, for any country but independent America. The deficiencies are felt, and most of all by our educated men. The deficiencies will be supplied by Lyceums, Fellenberg schools, and other new Seminaries, if the Colleges remain as they are. It is obviously better, on many accounts, that the colleges should be new modeled, than that institutions should be multiplied; as existing libraries, buildings and instructors would be available in the new departments to a great extent. We have some doubt, whether the department for educating Teachers is not so distinct, and so immensely important, as to require a separate institution. But we leave this thought for wiser men. We must be excused for saying, however, that we think Amherst has started ideas which are worthy to receive attention from all her sister Colleges, from our Legislatures, and from all the friends of literature and science.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury for the month of December.
Newburyport Young Men's A. S. Soc. \$50 00
Sutton, Mass. Female Praying Soc. articles clothing and cash 6 39
Saxmahl, Geo. annual contribution of two persons, 10 00
Boston, Mrs. Mary Homer, 25 00
Brookfield, Mass. Mrs. Lucy Grosvenor, 1 00
do. Rev. Micah Stone, 2 00
Portland, friend, a lion suit, 1 60
Beverly, collected at Miss Woodbury's school, 12 00
Hampden, Mass. a few Ladies, sundry clothing, 22 00
Bridgewater West, J. Reed, by Rev. Mr. Burr, 12 00
Hemlock, N. H. Fem. A. S. Soc. cloth and articles clothing, and 12 00
Dunbarton, N. H. Education Society, 16 00
Wilmington Female Read. Soc. 3 bed quilts & 2 prs socks, 21 00
Worcester Co. Religious Charitable Soc., 21 00
Millbury, contribution in Rev. Joseph Goff's church and society Thanksgiving day, 14 20
Boscawen, N. H. Mrs. Sarah Martin, 3 00
Reading, South Parish, from a yearly donor in Rev. Mr. Reed's Society, 3 00
Norfolk, A. S. Soc. articles clothing, value \$23.84 received by that Soc. from the Sharon Female Dorcas Society, 3 00
Norfolk, A. S. Soc. bed quilt from a female friend, in Franklin, 2 00
Charlestown, Religious Charitable Society, 20 00
Fitzwilliam, N. H. Female delinquent, 2 00
Boston and its vicinity Female Ed. Soc. Aux. to the American Ed. Soc., 127 00
West Cambridge Aux. Ed. Soc., 12 75
Middlesex Aux. Ed. Soc. from the Charlestown Fem. Religious Charitable Society, 15 00
do. do. from Newton Branch, 18 75-33 75
Berlin, Fem. Ed. Soc. articles clothing and cash, 6 48

Annual Subscriptions.

Era Haskell, Boston, \$5 00
Jon. W. Langdon, 10 00
Jeremiah Everts, 10 00
Aaron Everett, 5 00
Moses Everett, 5 00
Doct. Enoch Hale, 5 00
Tobias Hale, 5 00
George Olinde, 5 00
George Burdick, 5 00
Thomas Barry, 5 00
Hawkes Lincoln, 5 00
Era Palmer, 5 00
Mrs. Catherine Codman, 5 00
Wm. Rogers, Boston, \$20 00
Hon. Samuel Hubbard, 50 00
Doct. John C. Foster, 30 00
Doct. Josiah Bunsford, 50 00
Friend, 50 00
A. P. Cleveland, Treasurer, No. 6 Water Street, near the Post-Office, Boston, \$1009 17

AMERICAN TRACT SOCIETY, BOSTON.

The Executive Committee of this Society feeling the responsibility which rests upon them, in the management of its concerns, wish the community to become fully acquainted with their proceedings.
Early in the summer of 1826 they took measures for the removal of the General Depository from Andover to Boston. It is now kept in a large and commodious room in the basement story of the new Stone Church, Hanover Street. The advantage of having the Depository in this city, rather than in an interior town will be at once perceived. Boston is the Capital of New-England—the centre of business, and opportunities occur almost every week to forward Tracts by merchants and others who come to the city on business, with little or no expense, to many parts of this State, to Maine, New-Hampshire, and to some parts of Vermont, Rhode-Island and Connecticut. This greatly facilitates the operations of the Society. This greatly facilitates the operations of the Society.

To render the Tracts more inviting in their appearance, and at the same time more durable, the Committee have thought it expedient to cover Tracts of twelve pages and upwards. The work has already been commenced, and hereafter such Tracts will be issued in neat covers, and gratis. Making a discount of nearly fifteen per cent from the usual price.

To promote union and harmony in the Tract operations throughout the United States, the Committee have resolved that hereafter they will admit Auxiliaries on the same terms as they are admitted to the Society at New-York. Instead of giving each auxiliary two thirds the amount of their fourths the amount, at the usual discount, twenty per cent, except in cases where an Auxiliary shall specify a desire to distribute at Missionary Stations or among the destitute in other places, or to aid the general objects of the Parent Society.

To encourage and strengthen Auxiliaries already formed, and to give an increased energy to the circulation of useful

and interesting Religious Tracts generally, Rev. Orman Eastman has recently been appointed by the Executive Committee travelling Agent, and as such is recommended to the friends of this Society and of the cause of evangelical truth. In behalf of the Executive Committee of the American Tract Society at Boston. SAMUEL GREEN, Cor. Sec.

From the Boston Gazette.

FEMALE DOMESTICS.

The condition of many female domestics in this city is truly deplorable. They sometimes reside in families where their true interests are neglected, if they are not directly influenced to adopt pernicious habits. They often associate, almost necessarily, with those who entice them to do evil. When out of employ, and too poor to obtain board in regular houses, they fall into bad company. Even from their first entrance among us, they are like inexperienced seamen on a boisterous sea, without rudder or compass. They come from the country with good principles and habits; but without a friend or protector, without knowledge of the temptations of a city, and with all the unsuspecting simplicity of youth and innocence. They take lodging in a tavern, or a boarding-house, or wherever they chance to fall. They repair to "Intelligence Offices" to inquire for places. These find them employment, often without regard to their welfare; and some of them, while finding them employment, beguile them into the way of transgression and ruin. It is the neglect of this class of persons, which supplies delinquents for the House of Correction, and imposes on us the necessity of providing a Penitential Females' Refuge, if possible, to save some by pulling them out of the fire. The neglect they meet, renders them so frequently miserable helpers in a family, and makes the business of procuring domestics so grievous and perplexing.

I need not enlarge. My remarks will be well understood, and, I trust, duly appreciated. If any thing can be done to meliorate their condition, I believe very many will rejoice to assist in doing it. Benevolence would prompt us; and self-interest also, for family comfort depends essentially on the conduct of those that serve us. Something has been done in London, in New-York, and other places, with much success. We want a Registry office, under the management of responsible persons, where girls may apply for places, and families may look for girls, with confidence. In connexion with this we want a boarding-house, where girls may find a safe home, and cheap living, while they are strangers here, or while they are occasionally out of employ.—Something of this kind is in agitation, and I throw out these remarks for the consideration of the Ladies.—The subject will soon be presented to them, and I hope it will meet with their decided approbation and support, and I am sure it will, if the particular measures proposed shall seem to them well adapted to the end.

Benevolent Exertions.—The Vermont Chronicle informs that two clergymen in that State, after procuring 44 subscribers for that paper in their own parishes, agreed to meet for the same purpose in a destitute town. Here they attended an evening lecture, and at the close stated the character and terms of the paper, and its value to every family. Sixteen persons rose in their seats, and gave in their names as subscribers, and the number was afterwards increased to 24. They afterwards obtained 19 at a meeting in another town, and intended to pursue the plan still farther. Believing it important that a good paper should be maintained in Vermont, we rejoice in these efforts; yea, and we will rejoice, though we lose some names from our own list by their success. Able religious newspapers are fast taking hold on the feelings of Christians; and these ministers have discovered the readiest way to make them known.

A new Magazine in Boston.—"We understand there is a new publication now preparing for the press, to be issued monthly, the object of which is, in point of Religious Controversy, to take a neutral ground, and strenuously to enforce those great truths on which Christians are generally agreed, to promote the SPIRIT OF FRATERNAL PIETY, to abate the spirit of Bigotry, to allay the heats of party spirit, and to promote, as much as may be, candor, union and love among Christians of different denominations."—*Palladium.*

"Candor, union and love" are very pleasing and very desirable; but it is difficult to find a "neutral ground" between truth and error, between holiness and sin, between Christ and a world that lieth in wickedness. The Lord of heaven has said, "He that is not with me is against me." See also Nehemiah vi. 1, 2.

RELIGIOUS SUMMARY.

An interesting revival of religion, we understand by a recent communication, is commencing in Nottingham West, N. H. in the Rev. Mr. Talbot's church and society. The church are awakened from their slumbers; and impatient sinners are alarmed; several instances of conversion have already occurred.—*Zion's Herald.*

In the Academy at Mount Ariel, S. C. many amongst the Students have become the subjects of converting grace. In this seminary there are three preachers and two licensed exhorters, and it is hoped that several others will eventually become useful ministers of Christ.—*Chr. Watch.*

Andover Theological Seminary.—For a Catalogue of this Institution with which number, of students is 130: viz. Resident Licentiates, the Seniors 35, Middle Class 41, Juniors 50, 13 regular members, 19 are from Yale College, 19 from Amherst, 15 from Dartmouth, 17 from Bowdoin, 9 from Bowdoin, 9 from Harvard, 11 from Williams, 7 from Hamilton, 7 from Brown University, 6 from Union College, 2 from Vermont University, 1 from Ohio University, 1 from Princeton College, 1 from the University of Lithuania in Sweden, and 4 have not been connected with any College.—*N. Y. Obs.*

Dartmouth College.—Of the 165 in the Academic Department, sixty-three, we are informed are professors of religion, and twenty-six will, indulge a Christian hope, most of whom, if not will make a public profession soon.—*Id.*

North Western Branch of the American Education Society, in Vermont. In the year preceding Jan. 11, 1826, the receipts were \$474.00; the payments to beneficiaries, \$412.00; contingent expenses, 75 cents. Since the origin of the society, above 90 individuals have been made its members, each by the payment of \$10, or more.

Among the good effects of the late inquiries instituted by the Vermont Bible Society, in order to ascertain what families were destitute of the sacred volume, was noticed the following:—That numbers on hearing that such inquiries were about to be made, immediately supplied themselves with Bibles at their own expense.

Tracts on the Sabbath.—The premium of \$100 for best Tract on this subject, offered by the Synod of Albany is awarded to William Jay, of Bedford, N. Y. The Committee also recommended that another under the signature, *Patricius Amicus*, which takes a different view of the subject should be adopted, and published with the author's name, if he shall consent.

Churchman's Magazine.—This publication, which has been in existence about five years, is now discontinued in consequence of the death of its late Editor, the Rev. Dr. Bronson; and in pursuance of a resolution of the convocation of the Episcopal clergy in Connecticut, its place is to be supplied in February next by a weekly paper, to be published on the same day of each week in the cities of Hartford, Middletown, N. Haven, and Boston, with the title of the Episcopal Watchman. It is intended if possible, to procure a suitable Editor, who shall devote his entire services to the paper, and arrangements are said to be in train for that purpose.—*Reg.*

The Philadelphia, lately offered for sale, will be continued by Mr. Ludlow, and appears on a larger sheet.

Union of Papers.—The Editor of the North Carolina Telegraph, the Rev. Robert W. Morrison, after publishing about one year, has sold the establishment to the proprietors of the Family Visitor at Richmond, Va. The united paper, called the Visitor & Telegraph, will be devoted chiefly to the interests of the church in Virginia and N. Carolina.

Another Change.—Mr. Ariel Works, "having procured of the former proprietor the establishment of *The Utica Christian Repository*, offers *The Evangelist* in its place." It is published weekly, having 16 octavo pages, at \$2 a year in advance, or \$3 after 6 months. It is to contain original essays and sermons, and a summary of religious intelligence.

More New Publications.—Mr. Collin Melver of Fayetteville, N. C. proposes to issue two monthly publications:—*The Evangelical Museum*, and "The Virginia and North Carolina Preacher." Magazines multiply as well as weekly journals; and we may soon say of pamphlets, if not of men, "great is the company of the preachers."

ORDINATIONS AND INSTALLATIONS.

On the 27th ult. Rev. JAMES H. FELLOWS, was Ordained and installed over the Second Presbyterian Church and Society, of Durham, N. Y. The Introductory Prayer was offered by Rev. Mr. Salisbury, of Jefferson; Sermon by Rev. Mr. Buck, of Knox, Albany county; Consecrating Prayer by Rev. Mr. Smith, of Rensselaerville; Charge to the Pastor by Rev. Mr. Williston, of Durham; Right of Fellowship and Charge to the People by Rev. Mr. Cole, of Worcester; Concluding Prayer by Rev. Mr. Shumwell, of Westerlo.

In Canton, Conn. Dec. 20, Rev. JAMES BURT, over the Congregational Church in that place, by the North Congregation of Litchfield County. Rev. Mr. Marsh, of Winchester, offered the Introductory Prayer; Rev. Sylvester Hurl, of Great Barrington, Mass., preached the Sermon; Rev. Mr. Heath, of Windham, offered the Consecrating Prayer; Rev. Mr. Emerson, of Norfolk, delivered the Charge; Rev. Mr. Clapp, of Burlington, the Right Hand of Fellowship; and Rev. Mr. Yale, of New-Hartford, addressed the people; and Rev. Mr. Lathrop, of Salisbury, offered the Concluding Prayer.

Rev. EDWARD FAIRCHILD was installed Pastor of the First Presbyterian Church of Milford, N. Y. Oct. 25, 1826. Sermon, by Rev. J. Smith, of Cooperstown; Charge to the People, by Rev. Mr. Broome, of Hartford; Charge to the Pastor, by Rev. A. Caldwell, of Westford.

Installed, at Malden, Mass. Dec. 20th, Rev. JOHN N. BROWN, as Pastor of the First Baptist Church.

Ordained at Jeffersonville, Ind. Dec. 1st, Rev. SAMUEL E. BLACKBURN, as an Evangelist. Sermon, by Rev. Mr. Williamson.

The new Meeting House, recently built by the South Church and Parish in Barnstable, was dedicated to the holy Trinity on the 3d inst. Invocation, and reading of the Scriptures, by Rev. Mr. Hersey; Dedication Prayer, by Rev. Mr. Fish, of Marshfield; Sermon, from Gen. 28: 17, *This is none other but the house of God, and this is the gate of heaven*, by Rev. E. Pratt; and Concluding Prayer, by the same.—*Com.*

Legacies.—The late John R. Crocker, of Pittsfield, has bequeathed by will to the American Board of Commissioners for Foreign Missions, \$500; to the Congregational Society in Pittsfield, \$750; to his Minister, \$100.

The sum of \$1000 was received by the Orphan Asylum at the recent Concert given in Grace Church, New-York.

NOTICE.—We understand that Rev. Mr. EDWARDS, of Andover, will preach a sermon, next Sabbath evening, in Broadfield Lane Chapel on the evils of intemperance.—*Zion's Herald.*

SECULAR SUMMARY.

FOREIGN.

A writer in the London Times, in speaking of the state of trade and manufactures of the country, assumes as a fact that the poor operatives cannot exist through the winter without extensive private subscriptions and grants of money from the government.

A Glasgow paper says, the poor labouring people are now obliged to wash their clothes without soap, go to bed without a candle, and to live on oatmeal, potatoes and fish, and such other articles as are the produce of the districts in which they reside.

Panama Congress.—Official communications from Mr. Poinsett to Mr. Clay, as late as Oct. 4, from Mexico, state that the Congress of Panama, at their first meeting, agreed that whenever the safety of America shall require a large force to be kept on foot, the expense shall be defrayed by all the parties; that a meeting of the Congress shall take place in September of every year in time of war, and every two years in time of peace; that the Congress should reassemble at Panama eight months from the time of its adjournment at Panama; that by an article of perpetual league adopted at that place, the invitation to neutral and friendly powers to send ministers was to be renewed; that our ministers need not arrive at Tacubaya before February; that Viduerra's speech delivered to the Congress the discourse which he had published, and the deputies from Mexico and its dependencies their protest against its contents, constituted a *de facto* recognition of the independence of the United States.

The defence of the American Republics at the Congress of their forces to put an end to the war; the combination of their armies, and the raising the gradual debt by Mexico and Colombia, the expense of a navy by all the Republics, were agreed upon.—*Philo* defrayed.

Defect of the Brazilians.—A letter from the Pa. Brazil has just reached us, which contains information of pleasant to the cause of the Emperor. It is dated Santos, Sept. 26th, and informs that there has been a serious conflict between the Buenos Ayres troops and the Brazilians near Montevideo, in which the latter were defeated with the loss, it is here currently reported, of seventeen hundred prisoners, the number killed and wounded not mentioned; but so that the Brazilians are in a very dangerous position, the loss must have been considerable.

From the Sydney Gazette printed in New South Wales, we learn that there are now three papers at the Cape of Good Hope: "The South African Commercial Advertiser," the "New Organ," and the "Dutch South African Journal."

Five Indian women have been drowned near Lachine, Canada, by the upsetting of a canoe they were in.

CONGRESS.

In the House, Dec. 26th, a resolution was offered by Mr. Ward, of New-York, relative to the imprisonment and sale of free people of color in the District of Columbia. On Wednesday the discussion was resumed, and several gentlemen spoke upon the subject. Mr. Hamilton, of S. C. attempted to ridicule Mr. Ward's sentiments in favor of free colored men, and his language, "poetry & pathos," suggested that he might have found prouder verses by looking over the Album of some boarding-school Miss. Mr. M'Duffie's remarks were honorable to him. He said he would stand up for the rights of the citizen in his section of the country, and would concede to gentlemen of other sections the same privilege. New-York had a right to determine who should be her citizens, and if any of her citizens had been imprisoned in the District of Columbia, the wrong should be redressed.—Mr. Brent of Louisiana, objected to calling free people of color "citizens of the United States." Mr. Mendenhall stated that in 1824 and 1825 one hundred and negroes were committed to jail in the District as vagrants, fifteen of whom proved to be free, and one of them was sold for his jail fees. Mr. Miner gave the following description of some of the abominable cruelties that result from the inhuman traffic in slaves carried on in the District: "The Federal prisons, and their keepers, were entirely used for the purpose of carrying on the Domestic Slave Trade. I saw a man, said Mr. M. I saw a woman, the calls of the prison, and I will mention an instance of its occupation, that was presented to me. There was a woman in a cell, with three children, one an infant, all for sale. I was afterwards informed that she was the wife of a freeman, who had had by her, nine children. As they

grew an age to be profitable in market, the children were sold; now the woman had arrived at a time of life to be no longer valuable as a breeder, she and her children were separated from her husband, and sent to your prison for sale—your officer, who keeps it, being employed as the agent. Another instance was stated to him yesterday, in a way that seemed almost to credit—that a free colored man was taken up under the law, and imprisoned. Ignorant, poor, friendless, he found it difficult to procure his freedom, and lay in jail in so miserable a situation, that his legs were so frozen, that when liberated, he had to walk on his knees, being a cripple for life. In addition to all this, Mr. Ward, that there were places in the District, by some called Pens, where the Slave dealers gather together gangs of After, and oppress them in the law, and long chains, running between the pairs, and to this they are handcuffed, right and left, and so driven off, ten, twenty, and thirty in a drove. The number passing the Bridge in a year was said to have amounted to hundreds. It was in truth, the case, that, owing to the total neglect of this subject, by the only power having authority to remedy the evil, this had become the headquarters for the Domestic Slave Trade.—The resolution of Mr. Ward was agreed to.

Hamp. Gaz.—Mr. Reed, of Mass. offered a resolution in respect to the establishment of a communication across the isthmus of Panama to the Pacific Ocean. Mr. R. said we could not now give information to our naval force in the Pacific, and receive an answer, in less than 8 months; but by the route across the isthmus it might be done in 3 months.

Mr. Livingston offered the following resolution, and in support of it made an impressive speech.
Resolved, That the Committee of Ways and Means be instructed to prepare and bring in a bill making an appropriation of 50,000 dollars, to be expended under the direction of the President, in the purchase and transportation of provisions for the suffering inhabitants of Greece.

After some opposition from Mr. McMillen and Mr. Hamilton, the resolution was laid on the table and ordered to be printed. On motion of Mr. Everett, the committee on Indian Affairs was instructed to inquire whether it is expedient to take any measures to promote the civilization and instruction of the Indians in Massachusetts and Maine.

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Resolved, That the Committee of Ways and Means be instructed to prepare and bring in a bill making an appropriation of 50,000 dollars, to be expended under the direction of the President, in the purchase and transportation of provisions for the suffering inhabitants of Greece.

After some opposition from Mr. McMillen and Mr. Hamilton, the resolution was laid on the table and ordered to be printed. On motion of Mr. Everett, the committee on Indian Affairs was instructed to inquire whether it is expedient to take any measures to promote the civilization and instruction of the Indians in Massachusetts and Maine.

Berkshire Medical Institution.—The Annual Commencement of this Institution took place at Pittsfield on the 25th ult. Dissertations were read and defended by 21 young gentlemen; and an address delivered by Rev. Mr. Lathrop, of Salisbury, Conn. after which an impressive valedictory, to the class of graduates, was given by Professor Delamater, of the Institution.

It is proposed to establish in Pittsfield, an Eye Infirmary and General Hospital, to derive its support from life and annual subscriptions, and from the avails of such other funds as may from time to time be obtained.

Liberia.—A vessel is about to sail from Baltimore (and will touch at Norfolk,) for Liberia; and will take out as many emigrants as her burthen will allow her to receive. This is an excellent opportunity to communicate with the American Colony in Africa, and those who wish to do so, should lose no time in forwarding their letters to the Society's Office, in this city.—*Nat. Intelligencer*

POETRY.

For the Boston Recorder and Telegraph.

JUDGMENT.

Methought I stood on some far height,
Beyond the stretch of human eye,
Surrounded by immortal light,
Far, far above this nether sky.
Ages had roll'd me down in time,
But still I kept my youthful bloom,
Th' immortal vigor of my prime
Had never known the darkness tomb.
I'd watch'd the glorious sun—and seen
Him shed his genial rays around
Smiling upon the earth. And when
The blood of thousands wet the ground,
Call'd forth by war—and when the shock
Of nations tumbling from their height,
And crushing like a mighty rock
Kingdoms, was felt, he look'd as bright,
Nor seem'd to think of puny man,
Or how he'll tear his crusted head,
And put forth all his power to span
This little world, and overpass
It with his fame—man's bubbling flame!
How insignificant! the breath
Of heaven will blast it, and proclaim
The glory of the King whom Death
Could not subdue. I stood alone,
Clothed with celestial powers and mark'd
The works of God—around there shone
In everlasting beauty, worlds
Revolving in their spheres, through space,
Hung there to deck th' eternal sky,
And speak His great and wondrous praise.
But oh, his glory was too high,
Too far beyond the creature's mind
To span—boundless, infinite height!
Adoring, I could look behind,
And wonder at my lofty flight
In contemplation—And the sound
Of saints in Heaven, hymning their songs
Of praise and hallelujahs round
The throne, in thousand, thousand tongues,
Thrill'd through my soul, and low I baw'd
Before th' eternal glory. High
I stood, and heard the trumpet loud
Re-echoing through the vaulted sky,
To call the nations to the bar
Of judgment! and lo! Jesus came
With power—the clouds of Heaven his car.
Before him burn'd his wrathful flame
Against his foes—but sweet his voice
Broke on the ears of all his friends,
Amid the thunders and the noise
Of wrecking nature. He descends
Upon his throne! his angel hosts
Attend—oh glorious, glorious sight!
His glittering diadem now boasts
The trophies of his infinite,
And priceless love—and millions come,
The merits of his blood, redeem'd
From death. And then the ponderous tomb
Quick burst its bars, and nature seem'd
Dissolving, as uprose to meet
The Judge, all nations from below,
Around that awful judgment seat.
The sinner then, in fearful woe
For mercy cried—but she had clos'd
Her portals—and justice sever'd
Now from'd—the one that interpos'd,
And tried to save, now turn'd his ear
Deaf to all his calls, for the hour
Of retribution had e'en come.
The haughty tyrant too, whose power
Was gone, heard now his final doom,
Judg'd by the martyrs of his hate.
And oh, the terror and despair
That gnash'd the teeth of those whose fate
Was pronounced from that dreadful bar—
"Depart ye cursed into fire!"
The hosts of Heaven answered Amen!
And while methought, with horror, dire,
They fled, pursued by wrath, oh then,
I heard the rapturous song begin—
Worthy, worthy the Lamb that died,
And those forever freed from sin,
From toil and pain, were sanctified,
And clothed in robes of white, wash'd clean
In Jesus' blood. And at his feet
They cast their crowns, and sang again,
Till Heaven re-echo'd to the sweet,
Harmonious song, "Worthy the Lamb!"
It was a vision full of bliss—
And every mortal sense became
Unearthly—"This will to dismiss
Our worldly thoughts, and sometimes dwell
Upon the prospect of that day.
It seems distant—but who can tell
How soon the shaft of death may strike,
Just as th' unwary bird
Is taken in a snare." "This meet
To think of it, and heed the word
Of sacred truth, which speaks replete
With pardon to all who shall stand
On that dread day before their God."
New-York. Oscar.

GENERAL MISCELLANY.

From the Missionary Herald.

RETROSPECT OF THE YEAR.

The following review of the principal intelligence received, during the past year, from the Missions under the direction of the Board, was prepared for the United Monthly Concert, held in Park-Street Church, Boston, on the first Monday evening of December. At the request of several respected friends, it is inserted in the Missionary Herald, with some enlargement of matter, and a slight alteration of form.

The intelligence from Bombay, has never been so pleasing, and never so painful, as during the past year.

The letter published in April, was a most decisive document to prove, that the mission had struck its roots deep in the native soil, and wanted only more of the warmth of Christian patronage, soon to extend its branches wide. It contained a summary and very animating view of the advances made during the ten years past. The amount was, that preparatory work had been accomplished sufficient to enable a missionary, entering the field now, to exert ten times as much influence on the native population, as he could have done ten years ago; so that the same number of laborers might advance ten times as rapidly towards a glorious success, as they could have done only as many years since. Numerous channels of influence had been opened, and the waters of salvation had been made to flow in them. The attention of the natives had been gained to a considerable extent,—that point, so difficult of acquisition, and yet so all important to any great and valuable results; and so much Christian knowledge had been thrown into the native mind, that impressions on the heart began to be visible, and fair was the prospect of an effusion of the Holy Spirit. Indeed, one person, as the first fruits of the harvest, had been admitted to the fellowship of the visible church.

But by the mysterious providence of God, the reapers had nearly all been removed!

It was just when this mission began to assume its brightest aspect, and when we were begin-

ning to rejoice in that brightness, that a portentous cloud spread suddenly over the horizon. While the executive officers of the Board were assembled, with their brethren, in the house of prayer, at the Monthly Concert in September, they received the letters, which announced the death of Hall; and it was then and there, that the mournful tidings commenced its afflictive march through the land.

Hall died not, however, till he had seen at least a hundred thousand Christian books distributed among the Maharratta people; nor till he had witnessed the New Testament translated, faithfully from the original Greek into the vernacular tongue of 12,000,000 of people, perishing for lack of knowledge. Nor did he cease from his labors, till his powerful mind, with its customary facilities of thought and force of expression, had composed an appeal to the churches, which, spreading abroad with the tidings of his decease, sent thrilling emotions through the land, and occasioned a multitude of prayers, that God would send forth laborers into the harvest.

And oh! who will not unite in this prayer? One more stroke, such as has thrice been felt in Bombay, in the short space of sixteen months, would silence, utterly, the voice of Christian preaching among the numerous population of that city. The general curiosity, which, for twelve years, has been waking up, would again become the apathy of death. The schools would decline, and the scholars forget their knowledge, lose their impressions, and glide away in the current of superstition, until, borne beyond the possibility of recovery, they may sink to rise no more. The books, which have been translated, printed, and circulated, with so much labor, and pains, and cost of health and talent and life, for want of the living voice to call attention to them, and impress a sense of their value, would be neglected and lost and destroyed. Congregations would cease to convene for religious worship; and the native, wondering what had become of the holy influence, that met him in the streets, and bazaar, and temples, and fields, and every where, would pursue his idolatry as of oldtime, before the light of heaven broke in upon his darkness. Already may we suppose, has the current begun to set backwards; and every month, and every day, it gains strength!

The fact of principal interest, in regard to the Ceylon mission, which has been communicated the past year, is, that the mission church now contains not less than ninety native members; many possessing fine minds; several considerably advanced in learning; some useful preachers of the Gospel to their countrymen, and all hopefully pious, and amid temptations such as we by experience know nothing of, adorning their profession by a Christian life.—We have been informed, also, that the prospect, at first dark and forbidding, has become hopeful, of raising the females of Ceylon, from their deep degradation to their proper standing in society.—Happy, moreover, have we been to hear, that minds, which, only a few years since, valued caste at so high a rate, and knowledge at so low, that money would hardly induce them to forego the one for the sake of the other, now cheerfully disregard caste, and earnestly petition for the pleasures of enlightened thought.

From Palestine, during the early part of the year, we heard little but weeping, because Fisk, that ornament to the missionary character, had ceased to be seen on earth. Here, too, we could not but weep, when the beautifully simple letter of his surviving brethren, describing his last sorrows and pains, was received; and we heard the voice of lamentation, as that letter travelled through the churches. We trusted in God, however, who permitted Stephen, and even some of the apostles, to be cut off early in their ministry, in that very land, that the mission would not only survive, but prosper. Yet we dared not to anticipate such early and such strong impressions upon the corrupt and ignorant priesthood of Syria, as those concerning which we are now permitted to speak. It now appears, that a spirit of inquiry is waking up again in the ancient birth-place of Christianity, and is beginning to run with so strong a tide, that it is not likely, if these western churches do their duty, that the powers of earth and hell combined, will be able to stop it.

The intelligence from the mission among the Cherokees, has been, on the whole, of a more decisive and cheering character, than in any former years—if we except, perhaps, the one immediately preceding. We have had more proof, that Indians properly situated, can be civilized, than has ever before been exhibited, since this country was settled by our fathers. Agriculture having made considerable advances, and government having assumed a definite form, under the influence of Christian principles, the general mind of the Cherokees has felt the same cravings for knowledge, that we do ourselves; and during the past year, we have heard of their spirited efforts to procure, for their own use, a printing establishment, and to lay the foundations of a national academy.

Passing over the other missions among the Indians, for want of room to notice them properly, we come to the Sandwich Islands, which have occupied much of our attention, during the period now under review.

We felt, in the years previous to the one just closed, that the intelligence from this mission was by no means without high interest. Nor were we in an error. The dealings of providence towards that mission, have been wonderful from the first. But the intelligence of the past year has transcended all that the most sanguine, even when warmed with former accounts, dared to expect.

Within this space of time, we have heard of nine chiefs, embodying a great portion of the civil influence of the islands, publicly professing their faith in Christ; and, in consequence, upon the discharge of their duties towards God and their fellow men. We have been told of half a score of churches, and more, erected by the natives themselves, for the worship of Jehovah, and crowded with attentive hearers. We have been told, by one who witnessed the sight, of more than 2,000 islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials for one of these churches, which, when completed, could contain 4,000 people, and was thronged to overflowing. We have been told of near 20,000 natives, whom the missionaries had qualified for the service—of more than 12,000, able to read the word of God, were that blessed volume ready to be put into their hands—of a most longed-for desire, every where expressed, to come into speedy possession of that richest treasure. We have been told of the effusions of the Holy Spirit at Honolulu, at Lahaina, and in different parts of Hawaii; and that, as the results of these heavenly visitations, more than 2,000 barbarous pagans, shrouded in the deep glooms of a barbarous paganism, have erected the family altar, for the morning and evening worship of the true God. We have been told of regular meetings for prayer among the females and among the males of

It may be remarked here, that the sole reason, hitherto, why the mission at Honolulu has not been more strongly reinforced, has been the want of suitable persons, who have been willing to be sent thither. Even now, notwithstanding the urgency of the case, the difficulties of this kind seem hard to be removed. And they are increased by a want of adequate funds. Oh, where is the spirit of apostolic enterprise!

those islands, just as there are among ourselves when religion flourishes; and of the high satisfaction, with which the once haughty and cruel chiefs mingle with those, whom they once despised and oppressed, in the solemn acts of devotion.

We have heard of changes in the characters of individuals, which, though great and surprising, cannot now be fully described. We remember the intemperate Karamoku, regent of the islands, transformed into a sober, humble follower of Jesus—the conceited, haughty, jealous, cruel queen Kaahamannu, whose forbearance and lenity the affrighted natives, wherever she went, used to propitiate by peace offerings, as if she were a demon; now as actively benevolent as she was once actively cruel; and as devoted to God, as she was once to Satan—and Kapiolani, also a chief woman, once intemperate, and the slave of every moral debasement that a vicious barbarism has attained to; now, reformed, intelligent, pious, actively benevolent, and with manners so improved, that civilized society would not blush to own her for its own.

Nor have we heard, the past year, of changes less wonderful in the manners and habits of villages, than of individuals. At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, every precaution, were ineffectual. But, as we have been told the past year, so great has been the moral change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day; nothing, absolutely nothing, was lost. At Kaavaroa, Hawaii, a little more than two years ago, the people were opposed to Christianity, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But within a few months we have been informed, an authority not to be questioned, that intoxication is no longer witnessed in that place; that there are no more family quarrels; that family prayers are uniformly attended; that kind offices are every where rendered; and that, from remote villages, individuals come to inquire respecting the new way and with tears beseech that some one may be sent to instruct them. And so far had the people of this village advanced, that we were not surprised to hear of their forming a society to support their missionary, and that, from their "deep poverty," they had contributed for this purpose a greater value, than is ordinarily contributed for missions in our own towns.

Without dwelling longer on the intelligence communicated respecting this mission, we pass to a department of missionary effort, which has scarcely been alluded to in this retrospective view, and yet has not been overlooked in the statements of the year. We refer to the Prizing Establishments. Saying nothing of former years, we have heard, within a little more than the space of time now under review, of three millions and a half of pages, made living and efficacious by the religious truth impressed upon them at Malta, and Bombay, and the Sandwich Islands—which is nearly half as many as have been printed in all the preceding years. We have heard, too, of the travels of these little eloquent messengers of truth—through the Sandwich Islands—over the populous Maharratta country—into Greece, and Asia Minor, and Syria, and Palestine—and into the countries farther towards the rising sun; all calculated to produce the very best kind of intelligence known on earth, and adapted to act powerfully on the mind, elevating, enlarging, and strengthening it, and fitting it to live and move and act to some purpose on the stage of human life, and in the boundless spheres of eternity.—Oh who can tell how many fatal errors have been removed; and how many new, all-important, glorious views have been imparted!

Do not the events of the past year declare with an impressive voice, that this cause is of God? And call they not loudly upon all to be co-workers with God, by contributing their aid to its advancement?

See we not, too, that money and labor, bestowed upon American missions to the heathen, have not been expended in vain; and that not in vain has prayer gone up to heaven?

And may we not perceive, that the cause is advancing with accelerated rapidity? The last year's intelligence was more interesting, than that of any previous year, and the last three years embrace more proofs of successful operation, than did the twelve that preceded. What if the progress for three, or six, or twelve years to come, should be like that of the three years past? Say you, it is more than we have reason to expect? So, twelve months ago, would what has since saluted our ears have appeared to us; and if the good and animating intelligence, the past year, has exceeded what we had reason to anticipate, so may it be in time to come.

At any rate, the cause is of God. And though clouds may rise, and storms burst, yet let the churches but keep pace, in their efforts, with the plain indications of Providence, and ere long, the world will be filled with wonder at the extent and glory of the results.

INSTRUCTION OF SLAVES.

Among the days since, we notice the following South Carolina, a bill for the public instruction of slaves and for other persons of color, was introduced, it is stated, by the Hon. J. T. Alston.—*Hartford Ols.*

We did policy manifested by this resolution, feeling that which exists in the British West Indies.

There, great exertions are made to instruct the slaves, especially, to give them religious instruction. In looking over a file of the Barbadian, published at Bridgetown, Barbadoes, we notice many pleasing facts on this subject. These papers contain notices of Branch Associations in aid of the incorporated Society for the conversion and religious instruction and education of the Negro Slaves in the British West Indies, in Barbadoes, Antigua, and St. Christophers. The Governors of these islands patronize these Associations. "We believe," says the editor of Barbadian, in noticing the report of the Association of Barbadoes, the public are little aware of the fact, which we now with inexpressible satisfaction communicate, that 254 plantations (more than half of those in the island,) besides many smaller properties are now under religious instruction.

The instruction is given by Lay Catechists, licensed by the Bishop, and under the direction of the Ministers of the Parish—and is confined to "the Scriptures, the Liturgy of the Church, and such other religious works as are included in the catalogue of the Society for Promoting Christian Knowledge." The Rector of one parish reports that 26 plantations and 21 small properties are under religious instruction: another reports 24 plantations: another mentions a plantation "where the little negroes from 12 to 6 are taught to read for an hour daily on the Madras system by a young man who was educated at the Central School, in Bridgetown;" another mentions "A Sunday School for the younger negroes from 8 to 12 years," and three estates on which the young are taught to read. In another parish the young negroes from 5 to 12 are assembled every Thursday, by the Pastor, and taught to read. The Report of the Branch Association of the island of St. Christophers, contains similar statements, of which we can mention only one.

can next state that the school in Basseterre, on the National plan of instruction, is in the most flourishing condition, having 183 scholars under tuition, making rapid progress—of whom 81 are slaves." We will only add a short quotation from an address before a meeting in Antigua, assembled to consider the expediency of establishing a Branch Association for the Conversion, Religious Instruction and Education of the Negroes. "Shall it be said, Sir, that strangers are anxious to make our poor better for time and for eternity, but that we ourselves are unconcerned about them? We, their Masters, their appointed instructors, their natural benefactors! I state the position only to reject it."

Meeting for Children.—The Philadelphia, noticing the suggestion of our correspondent on this subject, says that, "a regular meeting of that description has existed in Philadelphia for nearly two years. The Children, including Sunday Scholars and others, to the number of between 600 and 700, assemble once on every Sabbath at the place of worship; when the usual regular services of the sanctuary are performed. The little hearers, generally, take a deep interest in the proceedings, care being taken to adapt them to their capacity; and maintain, with now & then an exception, all the order decorum and propriety, of well behaved adult assemblies.—During the week, the preacher spends much of his time in family visitation, & is often surprised, as well as pleased, to hear the substance of his discourses, from the lips of the parents, which they have learned from their children. There is some diversity of opinion, however, in regard to the propriety of thus separating parents & children; some respectable clerical names being in the negative."

For the Boston Recorder and Telegraph.
SABBATH SCHOOLS.—A SUGGESTION.

The next will be the first Sabbath in the new year. At this season children and young people are accustomed to receive presents from their parents and teachers. It is proposed that for once, the scholars in our Sabbath Schools should adopt the maxim "It is more blessed to give than to receive." It is believed that there is, in each of the schools in this city which are connected with the Moral Society, a box in which is inscribed "Books for the West." If the scholars were requested next Sabbath morning, by the respective superintendents to bring to school in the afternoon the reward books they have received in time past and are disposed to contribute, as donations to the destitute children of the West, might not a large quantity of second hand books be obtained, which are of little further use to their present possessors, and which would be more acceptable to poor children in less favored portions of our country than even new books are to children here?

I know of one school where a number of the older girls have formed themselves into a benevolent society and meet monthly to make up coarse garments for distribution among the poor and destitute. By this association, an interest in each other is excited, and they are attached more strongly to the school, besides contributing their might to relieve the miseries of their fellow creatures.

P. S. If the above suggestion is followed, the books collected in the several schools should be sent to the Bookstore of Messrs. Crocker & Brewster, by whom they will be forwarded to the Rev. Mr. Ellis for distribution at the West.

ANTIQUITIES.

"In Bremen, there is a Lutheran Church called the *Dome*, 300 feet long, of a proportionable width, and the steeple, exclusive of the dome and spire, is seven stories high. The congregation embraces about 20,000 souls, and has four clergymen, and one assistant who officiates when one of the regular ministers is sick or absent.

The dome is a very ancient building, erected in the eleventh century; and having formerly been the property of the Roman Catholics, contains many statues and other vestiges of Roman Catholicism, which are inserted in the masonry walls in such a manner that they cannot be removed without injuring the building. One most curious fact connected with the dome, is the following.—Formerly there was a subterranean apartment belonging to the dome, called the *Lead Cellar*, or in German, *Bley Keller*, which at present, however, is closed up. In this department a number of dead bodies or corpses were deposited, and strange to tell, though 200 years have elapsed, they are still in a state of preservation.

The viscera or entrails are dried away, but the external parts are yet complete; and even the caps with which they were interred 200 years ago, and other parts of the grave clothes are in a state of perfect preservation. When this fact was first related to me, I thought it ridiculous; but a friend took me into the cellar, and with my own eyes I saw the bodies in full as they were centuries ago. I assure you, solemnly, this is a fact. These bodies are not Egyptian Mummies, nor have any pains ever been taken to preserve them. Their preservation is ascribed to the peculiar nature of the atmosphere, which passed through the subterranean walks of the Monks and Nuns of former years, before it entered into the cellar. But what the peculiar nature of this atmosphere was, and how it could preserve the bodies, even the philosophy of enlightened Germany has not yet been able to say. There is a wine cellar in this city, containing an astonishing quantity of German wine, some of which is several centuries old, and several other curiosities, which I have not time at present to describe."

For the Boston Recorder and Telegraph.

REMEDY FOR THE HOOPING COUGH.

Dissolve a scruple of salt of tartar in a gill of water, and ten grains of Cochineal finely powdered, and sweeten this composition, so as to render it palatable, with fine loaf sugar. Give to an infant the fourth part of a table spoon full, four times a day. To a child 2 or 3 years old, war a spoon-full; and to one 4 years old and upwards, a spoon-full may be given. The relief ally and by this remedy is immediate, and general. The adulc cure is effected in 5 or 6 days.

The adulc cure has been used for several years past, in cases of whooping cough, by emittis salphuricans, with the greatest success, and ennetary effects have been singularly experienced in the family of the subscriber.

A CLERGYMAN.

CHILDREN'S DEPARTMENT.

Thou may be thankful for your happy lot, my dear Ellen, come and read the affecting account of

"WE THREE DESERTED CHILDREN."

In my father and mother forsake me, then the Lord will take me up.
his will record in this place, says Mr. Flint, in ly. Travels, a narrative that impressed me deeply—it was a fair sample of the cases of extreme misery and desolation, that are often witnessed at the Mississippi river. In the Sunday School at New Madrid, we received three children who were introduced to that place under the following circumstances. A man was descending the river with these three children in his progre. He sd his children had landed on a desert island, "a bitter snow," evening in December. There was but two houses, which were at Little Prairie, opposite the island, within a great distance, he wanted more whiskey, although he had been of king it too freely. Against the persuasion the children he left them to cross over in his hand to these houses and renew his supply. Not find these high, and the river was rough, owing would dissuade him from this dangerous attempt. He told them that he should report them that night, left them in tears and exposed to the pitiless pelting of the storm, and started

for his carouse. The children saw the boat sink, before it had half crossed the passage. The man without any other covering than his own scanty blanket with him. They had neither fire nor shelter; and no other food than uncooked pork and corn. It snowed fast, and the night closed girl of six years, but remarkably shrewd and a-cute for her age. The next was a girl of five, and the youngest was a boy of two. It was a heart, as she set herself to examine her resources. She made them creep together and draw their bare feet under her clothes, and thus they passed the first night. In the morning the younger children wept bitterly with cold and hunger. The pork she cut into small pieces, and made them chew corn with their pieces. She then persuaded them to run about by setting them the corn and pork. It should seem as if Providence had a special eye to these poor children, for in the course of the day some Indians landed on the island and found them, and as they were coming up to New Madrid, took them with them.

My dear little readers—how good was God, to take care of these poor children, when they were so near dying with cold and hunger. The same God takes care of you, and supplies all your wants. Oh, then, love, fear, and obey Him, and give Him your little hearts. Then, when your earthly friends die and leave you, "the Lord will take you up."—[Philadelphia Recorder.

HARRIET AND HER COUSIN.

WHIPPLE & LAWRENCE, Salem, Mass. Have just published, price 50 cents, Harriet and her Cousin, or Prejudice Overcome. First American, from the fourth Edinburgh edition.

Extract from a Review of this work.
The writer of this interesting work has viewed the work in question with an enlightened and judicious eye, with a taste and benevolence highly creditable, and has laboured most successfully, not only to expose the numerous delusions, but likewise to point out the appropriate remedy. We know not a single production that is better calculated to remove the prejudices which generally prevail among the upper walks of life, and to convince them that personal and heart-delt religion, instead of being destructive of happiness, is the only source of pure and substantial joy and consolation. Our limits do not permit us to give an outline of the excellent volume under review. But we can truly say that the perusal of it has afforded to our own minds no common delight. Harriet is unquestionably the heroine of the piece. We can scarcely meet with a more lovely character. Would that every one of our countrymen were equally amiable and pious as she, and that every one of our countrymen were as devoted and happy as his father, Mr. McMillen! With these wishes we cordially recommend this beautiful little volume to all our readers, and we do not but that they will join with us, in requesting the accomplished author to favour the public with a continuation of the history of the pious and happy family of Glenvarloch."

Sold by Whipple & Lawrence, Salem; C. Whipple, Newburyport, and by Booksellers generally. Dec. 29.

HARRIET AND HER COUSIN; OR PREJUDICE OVERCOME. With a frontispiece, just received and for sale by JAMES LORING, No. 132 Washington Street.

Extract from a Review of this little volume.—We know not a single production that is better calculated to remove the prejudices which generally prevail in the upper walks of life, and to convince them that personal and heart-delt religion, instead of being destructive of happiness, is the only source of pure and substantial joy and consolation."

DISSOLUTION OF COPARTNERSHIP.

THE connexion in business heretofore subsisting between the Subscribers under the firm of JOHN P. HAYES, in the city of New York, expired on the 19th day of Nov., inst. by its own limitation, and was dissolved.

JOHN P. HAYES, Samuel T. Armstrong, New-York, Nov. 22, 1826. CROCKER & BREWSTER.

Having relinquished to my late partners all my interest in the stock in trade, and debts owing to me; and placed in their hands the notes, books and accounts; and having fully empowered them to collect and settle the same, I hereby request all persons who are indebted to me, to call and make payment to them immediately; and all persons who have demands against the late firm, to present them without delay for adjustment, at my late place of business, No. 152, Broadway, New-York.

JOHN P. HAYES.
In accordance with the above notice from Mr. HAYES, the subscribers offer for sale at his old stand 152 Broadway, corner of John-street, a variety of valuable books, particularly *Two Volumes*, among others *Scott's Family Bible* in sheets, numbers, boards, sheep, or calf binding; a great variety of Sunday School books, *Spring's Essays*, *Doddridge's Rise and Progress* (Haver's edition, very low) *Mrs. Huntington's Memoirs*, *Cecil's Works*, *Cecil's Remains*, *Mapes on the Atonement*, *Scott's Letters and Papers*, *Force of Truth*, *Scott's Sermons to Children*, *Scott's Friend*, *Mason's Remains*, *Miller's Church History*, and a general assortment of very good books, wholesale and retail, a liberal discount on any of the above to those who purchase with cash or in quantity.

CROCKER & BREWSTER.
FOR SALE.—The whole Stock in Trade, at No. 152, Broadway, New-York, late John P. HAYES'S Stock in Trade, consisting of an assortment of valuable religious books, Stationary, &c. &c. which is offered on liberal terms to close a concern. A suitable person would find this a very excellent opportunity to obtain an establishment for life.
Boston, Jan. 5.

DISTRICT OF MASSACHUSETTS.—to wit: L. S.

BE it remembered, that on the twenty-eighth day of December, A. D. 1826, in the fifty-first year of the Independence of the United States of America, Samuel G. Goodrich of the said District has deposited in this office the Title of a Book, the right whereof he claims as Proprietor in the words following, to wit: *Atlas accompanying Rev. C. A. Goodrich's School Geography.*

In conformity to the act of the Congress of the United States entitled, "An act for the Encouragement of Learning, by securing the copies of Maps, Charts, &c. to the Authors and Proprietors of such copies, during the times therein mentioned;" and also to an act entitled, "An act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books to the Authors or Proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of Designing, Engraving & Etching, Historical and other Prints." I do hereby certify that the said Book is a true and correct copy of the original, and that the said Samuel G. Goodrich is the Author and Proprietor of the same.
Clerk of the District of Massachusetts.

NEW CARPETINGS.

JOHN GULLIVER, No. 253 Washington Street, has just received 3 bales English Kidminter and best quality Carpetings. Among them are several pieces of the best quality and the most fashionable patterns, and having been purchased very much below the cost of importation, they will all be sold at a lower price than has been usual. Dec. 29.

APPROVED BLACK INK POWDER, AND LIQUID INK.

SAMUEL KIDDER & Co. manufacture Black Ink Powder and Liquid Black Ink, of an improved quality. For more than twenty years, S. Kidder has been engaged in the manufacture of Ink Powder, and has during that period devoted his attention to the improvement of the composition. The article now offered the public, is warranted equal to any in the country. Its peculiarities are, a permanent black, without the usual glaucous properties which prevent the easy flow of the Ink from the pen.

It is deemed unnecessary to assert any thing further in favor of the above named article, but respectfully refer to the annexed certificate.

The Ink made by Messrs. Samuel Kidder & Co. we consider uncommonly good, and at least equal to any which we have ever used.
Samuel Payson, Cashier Mass. Bank; Chester Adams, do. Union Bank; Charles Hoad, do. Commonwealth Bank; Geo. Hamer, do. State Bank; M. S. Parker, do. Suffolk Bank; Ph. Merrett, do. N. England Bank; John S. Wright, do. American Bank; Claas. Sprague, do. Globe Bank; D. A. Sigourney, do. Washington Bank; Gordon Steele, do. North Bank; Henry Jacques, do. Banker Hill Bank; Martin Lane, do. Cambridge Bank.
For sale, wholesale and retail, by the Proprietors, under Washington Street, Boston, July, 1826.

JOSEPH KIDDER, 70, Court St. Boston.

WANTED.

AN Apprentice to the Cabinet Making business—a boy from 14 to 16 years old. Apply to Elisha Adams, Jr. at Dr. Codman's meeting-house, Dorchester. Oct. 27.